

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 26, Vol. iii.]

BELFAST, FEBRUARY 1st, 1883,

[For Gratuitous Circulation.]

WE are glad to acknowledge receipt of the following subscriptions in aid of the printing and free circulation of the *Chronicle and Index*:—Rev. J. M'Caw, Killinchy, 5/-; a Friend, 1/-, Mr. C. Wright, 3/-, and Mr. and Mrs. Watson, Newcastle-on-Tyne, 5/-. We shall be happy to receive other contributions.

WE now know that last year's trading at the Depository was the best we ever had, our receipts were greater, and our usefulness was more extended. Strangers visit the store every day. Books are bought, tracts are obtained for distribution, and inquiries made. Our agent is kept pretty busy.

ANY one calling at the Depository will find a series of sermons by Mr. Conway; a fine lecture by Mr. Stopford Brooke, on "Eternal Punishment," and a capital tract of Mr. J. T. Walters, entitled, "My Creed," all deserving their careful attention. The publications may be purchased for one penny each. They will do good service for distribution among inquirers.

THE following have been the subjects of Mr. Street's Sunday Evening Lectures, since our last issue:—

Leon Gambetta.

Themes fit for Sunday's Preaching.

Shipwrecks.

Longing for God.

The attendance has been large as usual, and the interest in the services has been fully sustained. The Morning News published two columns of the lecture on Gambetta.

Since our last issue, one of the most influential and generous friends of Unitarianism in Ireland, Mr. John Miller, J.P., at an advanced age, and in the midst of friends, passed away to his rest. He was an ardent Unitarian, and an advanced Liberal, always on the side of freedom and comprehension; he could never be made to swerve from the loftiest traditions of our church; he was never among the bigots; refused to aid, by word or purse, any scheme of narrowness or

exclusiveness. He was a Vice-President of the Unitarian Society, and always took a great interest in its work and welfare. He may be said to be the creator of the Unitarian Church at Comber, and his liberality towards it was shown both in life and death. He will be greatly missed. Men like Mr. Miller are only rarely found. May he have many successors!

ON Sunday, December 31st, the Rev. J. A. Kelly examined the children attending Rademon Sunday School, on the various subjects taken up during the past year, the answering being of a satisfactory character. On the next Sunday, January 7th, 21 prizes in books were given for regular attendance, good conduct, and careful preparation of lessons.

An afternoon Sunday School was commenced and carried on during the summer months of last year, and considering this new move was made as an experiment, the result was highly encouraging.

ON Wednesday Evening, January 24th, a meeting of Rademon Congregation was held in the Schoolhouse. Tea was served from 6 o'clock by ladies of the Congregation to a well filled house. At 7 o'clock W. H. Bingham, Esq., amid applause, was called to the Chair. In his remarks he alluded to the pleasure it gave him to preside over this meeting, the first of the kind he remembered here. Dr. Davidson spoke on the satisfactory condition of the Congregation, and at the close of the meeting, in proposing a hearty vote of thanks to Mr. Kelly for his untiring energy in the various departments of congregational work, said he (Dr. Davidson) hoped this re-union would be made an annual thing. During the evening vocal and instrumental music, and readings were given by members of the Congregation in a pleasing manner, and not before midnight did the happy party break up.

The most interesting event of the month in a denominational sense, is the reduction in the price of the *Inquirer* newspaper, to 2d weekly. It can be had at the Depository, every Saturday

afternoon, and we hope a large number of our friends will become subscribers to it. It is our chief literary organ, and no influence has ever proved powerful enough to make it move a hairs-breadth from its great work of liberalizing our Church, and keeping its progressive aim constantly in the foreground. We congratulate the Unitarian body in having so able an organ, and we hope they will give it all the support it deserves.

Rev. Brooke Herford doesn't like to be interrupted when he is busy writing a sermon, and so the other day, finding himself somewhat behind-hand with his preparation for the coming Sunday, he retired to his study, leaving explicit orders that he was not to be disturbed by visitors, no matter who might call. Pretty soon along came the autograph fie—, that is, a lady who was collecting autographs and favourite texts of Boston preachers, for a charitable object. She was so importunate that Mrs. Herford at last went to the study door and tapped. "Brooke?" "Yes?" "There's a lady down stairs and—" "But my dear—" "I know, Brooke, but she only wants your autograph and favourite text, for dear charity's sake." Herford yielded, and dashed down his name and the reference, I. Timothy v., 13, on a sheet of paper. There was a grim smile on his face as he handed it to his wife. She took it down to the visitor, and she in turn went away rejoicing. But when, in reviewing her treasures, she looked up Mr. Herford's text, she read: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not."—*Boston Gazette*.

On Monday Evening, January, 1883, the Meetings of the Rosemary Street Mutual Improvement Association, were resumed, and a Lecture was delivered by Max Veitel, Esq., on "Protection and Free Trade." The Lecturer having signified his approval of the lecture being open to discussion, an animated debate on the subject ensued, Messrs. W J Roche, S Johnstone, J.P., Vere Foster, John Jaffe, and George Fisher, taking part. A vote of thanks to the Lecturer, for his able and instructive Lecture, moved by Mr. J. R. Neill and seconded by Mr. David Young, was then put to the Meeting and carried by acclamation, and was duly responded to by Mr. Veitel.

On Monday Evening, January 15th, Mr. David Young read an interesting Paper on "Robert Emmet." A discussion on the essay followed, the speakers being. Messrs. F. D. F. O'Connor, George Fisher, W. J. Roche, the President (Rev. J. C. Street,) and Mr. Young wound up the Debate.

On Monday, the 22nd January, there was a crowded and influential meeting to hear a lecture from Mr. Vere Foster, on "Belfast to Pile of Bones," and the End of the Track." The Rev. J. C. Street presided, and, in introducing the Lecturer, said they were to be favoured with a lecture by their friend Mr. Vere Foster, who for many years had taken an active and interesting part in the Association. Mr. Foster was a man of wide culture and of great range of experience, and among travellers he was one of the greatest. He always, however, in his travelling, seemed to have some definite object in view. It was not wandering simply for pleasure, nor was it wandering even in search of health; he had always some purpose which he desired to accomplish, and when he came back he either had accomplished that purpose or had laid schemes however completely, for its accomplishment. Mr. Foster had recently been a traveller. He (the President) had no doubt Mr. Foster would tell them that night where he had been, what he had been doing, what he had seen, and what he intended to be the result of his travels. He was quite sure some beneficent purpose carried Mr. Foster to the place with the strange name, "Pile of Bones," and that some object was in his mind when he went to the "End of the Track." But he has not yet got to the end of his own track; he seemed to be endowed with perpetual youth and enthusiasm, and as long as he was spared to live, it seemed to him (the President) that the track would be continued in usefulness until perhaps in another world he would carry on more completely the beneficent operations that had engaged his attentions in this world. (Laughter.) Mr. Foster needed no introduction to an audience in Belfast, nor to any audience in Ireland or in the United Kingdom. The name he bore was the name of one deeply interested in the welfare of humanity. (Applause.)

Mr. Foster then delivered a most interesting and graphic lecture, full of wise observations and

suggestiveness, and characterized by his own practical sagacity and benevolence. It was followed by an animated discussion. A cordial vote of thanks was heartily accorded to him at the close of the evening.

ON Thursday evening, 11th January, the annual soiree and distribution of prizes was held at Hopeton Street School.

An excellent tea was provided at seven o'clock, and was thoroughly enjoyed by the children; at eight o'clock the chair was taken by Rev. J. C. Street, who delivered the opening address.

The prizes, consisting of 33 books, were distributed by Mr. Herbert Darbishire to those scholars who were distinguished during the year for diligence, good conduct, and regular attendance. Mr. Darbishire addressed to the recipients kindly words of encouragement, and also spoke at some length on behalf of the Band of Hope connected with the school, urging upon those who had not already become members, to join that organisation.

Rev. J. J. Wright, Mountpottinger, delivered a very interesting and valuable address to the children, and also gave a special prize, which he had promised in connection with Aunt Amy's competitions in "Young Days."

Short addresses were also given by Mr. William C. Dobbin and Mr. Alexander Robb.

Mrs. Hyndman gave two songs, and Mr. Francis E. Dale, a recitation; a new feature was introduced in having recitations from a number of children, who acquitted themselves in a very creditable manner.

As usual, a Christmas tree was provided, and was profusely decorated with a number of articles, useful and ornamental, which were distributed, amidst some excitement, to the children, who appeared to appreciate them highly.

The attendance was very large, on hundred and five children being present, besides a number of the parents. Much regret was expressed that Miss Bruce, the indefatigable superintendent of the School was, owing to indisposition, unable to be present. The arrangements were ably carried out by a number of the teachers, assisted by some other friends.

This most successful and interesting meeting broke up at ten o'clock, a very pleasant evening having been spent by all present.

LECTURE BY REV. J. C. STREET.

RECENTLY, in the Rosemary Street schools, a lecture was delivered by the Rev. J. C. Street, President of the Rosemary Street Mutual Improvement Association, on "The Ancient City of Smyrna as seen by a Modern Traveller." There was a large attendance, including a good number of ladies. The chair was occupied by Mr. J. M. Darbishire.

The Chairman said he would introduce a gentleman who had given them the benefit of his experience on many occasions, and had always shown his readiness to work for the welfare of the Association. Considering the multiplicity of his engagements they ought to feel much indebted to him for the lecture.

The Lecturer said that the fragmentary nature of his address would have received a sufficient explanation from the Chairman's introductory remarks. He approached Smyrna through the magnificent gateway of the isles of Greece. Anything more transcendently lovely it would be impossible for the eyes of man to see than the pictures which meet one's gaze as one journeys through those Isles and approaches the Asiatic coast. If he were beginning a chapter of a book instead of delivering a lecture he would ask his audience to linger with him as they passed island after island, each characterised by extraordinary beauty, and all bathed in a wondrous light and washed by a translucent sea. But he must speedily approach the ancient city. It dates back 1,000 years before Christ, and it is an important modern city. It is the one city of the East that through the changes of dynasties and races and peoples has maintained its position, and stands to-day as proud of its greatness and splendour as in any date in its past history. Smyrna was said to have been an Ionian colony, and there is no doubt that more than 700 years before Christ it formed a part of that great Ionian League that left its impress on the world in a most marked way. Greek students will remember that Smyrna is one of the places that claims to be the birthplace of Homer. Seven cities lay claim to be the place of his nativity. Smyrna, however, is the greatest of them all, and probably rightfully claims to be Homer's native place. Institutions bearing his name are to be found in Smyrna, and places in the city seem to be traditionally pointed out as having been visited by him. Smyrna has an interesting place in Christian history. Among

the epistles of the Seven Churches, one is addressed to the angel of the Church of Smyrna. That epistle concludes with a conditional benediction—"Be thou faithful unto death, and I will give thee a crown of life." The Greek Orthodox Church claims, and the Catholic Church claims in another way, that the people and Church of Smyrna have proved faithful, and the crown of life has been given to them. By many an ingenious interpretation, the Chief Priest of the Patriarch of Constantinople explained to him how this blessing had been retained for Smyrna. He showed how the lamps of other Churches had one by one gone out, how, in the case of Ephesus and Sardis and other places, there had been a gradual decay and destruction, but that Smyrna retained its greatness, that Smyrna had been faithful, and Smyrna retained the crown. It was not satisfactory to him that he (the lecturer) described Smyrna as being one of the most dissipated and irreligious cities that he had been in. It was not enough that the lecturer pointed out that Smyrna was in the possession of the "infidel," the Turk; that Jew and Greek and barbarian were shouldering each other outside its gates. To him it was quite sufficient that while other cities perished Smyrna remained, and that it had the crown of life. Smyrna was also the place where for many years St. Polycarp lived, preached, and where he was put to death. A place is still pointed out, said to be the place of sepulture and tomb of St. Polycarp. Smyrna's position is one of the grandest in the world. It lies at the head of a magnificent gulf 45 miles long by 25 broad. The lecturer described, in a most graphic manner, the beauty of the scene from the entering of the gulf until the arrival at Smyrna. He then in a humorous way mentioned the style of loading camels, causing much laughter. Many nationalities were to be found represented in the city, and from the clang of different tongues one would think that the builders of a new Tower of Babel were there. The people are very temperate. They do not take meat, but they use an inordinate quantity of cigars, and consume raisins and figs largely. The authorities asked the lecturer for a passport. He had one; but, thinking that he would assert himself as a British subject, he did not show it. As they insisted on his producing a passport, he said, "English," and as they still asseverated "passport," he still shouted "English, English." They then pointed at him several times, as if he

had not understood them, and he was allowed to go on. The lecturer, after referring to some of the warehouses of Eastern merchants, which he compared to Irish shanties, and describing their way of doing business, stated his experiences in a place called "The Seaman's Rest." If he went to a morgue, a hospital, or any public institution, he was at once given coffee, and in "The Seaman's Rest" that rule also obtained. There were newspapers to be found in that place in many of the languages of the world. Smyrna had a population of over 200,000, and contained 13 Greek churches. He found the priests of these congregations very courteous, and in admiring pictures, or the like, in their buildings, they would most fully explain the whole history of them to the admirer. In relating a donkey ride, which the lecturer had, he caused considerable amusement. In ascending Mount Pagus he noticed a great number of Turks at work on a hill. He found that after the Turkish war great numbers of Turks had been left in absolute poverty and had been driven from their homes. They seemed to have had no place to rest. The Sultan had a whole colony of them removed from one place and brought to Smyrna. At this time Midhat Pasha was the Governor of Smyrna, and he placed them on a piece of the hill that had hitherto been lying waste, and these men were making their way among the rocks and laying out habitations for themselves. The lecturer said he did not believe that there existed a more industrious and patient race than those Turkish peasants, who are so attached to the soil and cannot be driven from it. One of the most delightful reminiscences of his journeys was his visit to Cordelio, near Smyrna, said to be named after Richard Cœur de Lion, on account of his remaining there on his way to Palestine. The men and women at this place seem beautiful. (The lecturer here showed some photographs brought from the locality, and the features delineated were remarkably well formed.) In all its characteristics it was an exquisite place. He had taken some shells away from the place, and they were now at his house as a pleasant recollection of his visit to that charming spot. He then described the passage of the Ruling Pasha, who ruled the district, through the city. The Pasha was either greatly loved or greatly feared. The lecturer never knew a man to receive such honours. As he passed through the streets all work for the moment

stopped. Men even drinking their coffee would lay the cup down and stand up until he went by. He was looked upon as a kind of incarnate God. When Midhat was the ruler the people loved him. Midhat was succeeded by a fierce implacable man, under whose sway the people became very ungovernable. The lecturer gave an instance of an Englishman's efforts to stop robbery in the district. He was met by a robber who demanded his money and other valuables. He gave them to the robber with an apparent willingness. The robber then went away, "Hold," said the traveller, "I forgot to give you this." Then placing his hand in his coat pocket, and drawing out a revolver he pointed it at the robber, directing him to carry the stolen articles to Smyrna. Having reached Smyrna, the traveller compelled him to go to his hotel and to his private room and leave the articles on a table. Then he ordered the robber downstairs, and as he left the room he shot the robber dead. This, said the lecturer, was a very summary method of dealing with the matter; but it did much to prevent similar robberies afterwards. Mr. Street concluded by stating that he had intended to describe his visits to the missions and the missionaries, to describe the Jewish school in the midst of its activities, quite recalling the days of the ancient rabbis, to describe a school in which lessons were given in six languages at the same time, &c., &c. However, he had not time to do that. He finished by reading for them a description, written by himself at the time, of a fire in Smyrna. This was a splendid piece of word-painting, and when the lecturer had finished its reading he resumed his seat amid great applause.

A vote of thanks on the motion of Mr. Vere Foster, seconded by Mr. W. J. Roche, having been unanimously carried, and Mr. Street suitably replied, the proceedings were brought to a close.

SELECTIONS.

Curved is the line of beauty,
Straight is the line of duty,
Walk by the last, and thou shalt see
The other ever follow thee.

Once read thy own breast right,
And thou hast done with fear!
Man gets no other light,
Search he a thousand years.

Sink in thyself! there ask what ails thee
at that shrine!

M. Arnold.

THE HERITAGE.

THE rich man's son inherits lands,
And piles of brick, and stone, and gold,
And he inherits soft white hands,
And tender flesh that fears the cold,
Nor dares to wear a garment old;
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits cares;
The bank may break, the factory burn,
A breath may burst his bubble shares,
And soft white hands could hardly earn
A living that would serve his turn;
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits wants,
His stomach craves for dainty fare;
With sated heart, he hears the pants
Of toiling hinds with brown arms bare,
And wearies in his easy chair;
A heritage, it seems to me,
One scarce would wish to hold in fee.

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
Wishes o'erjoyed with humble things,
A rank adjudged by toil-won merit,
Content that from employment springs,
A heart that in his labour sings;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
A patience learned of being poor,
Courage, if sorrow come, to bear it,
A fellow-feeling that is sure
To make the outcast bless his door;
A heritage, it seems to me,
A king might wish to hold in fee.

O rich man's son! there is a toil
That with all others level stands;
Large charity doth never soil,
But only whiten, soft white hands,—
This is the best crop from thy hands;
A heritage, it seems to be,
Worth being rich to hold in fee.

O poor man's son! scorn not thy state;
There is worse weariness than time,
In merely being rich and great;
Toil only gives the soul to shine,
Toil only gives the soul to shine,
And makes rest fragrant and benign;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,
Are equal in the earth at last ;
Both, children of the same dear God,
Prove title to your heirship vast
By record of a well-filled past ;
A heritage, it seems to me,
Well worth a life to hold in fee.

JAMES RUSSELL LOWELL.

UNITARIAN SOCIETY.

Subscriptions received for 1882.

Mrs. Russell,	...	...	...	£2	0	0
T. F. M'Caw,	...	...	...	0	10	0

And for 1883.

Miss May,	...	...	...	0	2	6
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Circulation of the *Chronicle and Index*.

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.

PROGRAMME

OF

ROSEMARY STREET

Mutual Improvement Association

until the End of the Session :—

- | | |
|--|------------------------|
| Jan. 8—Lecture, "Protection & Free Trade," | Mr. Max Veital, |
| " 15—Paper, "Robert Emmet," .. | Mr David Young. |
| " 22—{ Lecture, "Belfast to Pile-of-Bones" } | Mr. |
| " and the End of the Track," } | Vere Foster. |
| " 29—Paper, "Ireland and the Irish," | Mr. William Beck. |
| Feb. 5—Readings, ... | Rev. J. C. Street. |
| " 12—{ Special { "Some of the Women" } | Rev. |
| " Lectures { of Shakespeare," } | F. W. Walters |
| " 13—{ "Socrates," } | (of Glasgow). |
| " 19—{ Lecture, "Scenes from Jewish" } | Rev. |
| " Life," } | Thos. Dunkerley. |
| " 26—Paper, "Oliver Cromwell," | Mr. James O'Callaghan. |
| Mar. 5—Music and Readings. | |
| " 12—{ Lecture, "The Life and Poetry" } | Rev. F. Thomas. |
| " of Poe," } | |
| " 19—Paper, "Poetry and Poets," .. | Mr. W. C. Dobbin. |
| " 26—(Easter Monday—No Meeting.) | |
| April 2—Music and Readings. | |
| " 9—Paper, "Wit," | Mr Edward Rice. |
| " 16—Lecture, ... | Rev. J. C. Street. |
| " 23—Business Meeting. | |
| " 30—Closing Soiree. | |

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AGENTS WANTED.

BOOKS.

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- THE STORY OF RELIGION IN ENGLAND.** By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.
- TALKS ABOUT JESUS.** By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.
- PLAY WITH YOUR OWN MARBLES.** And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.
- JESUS OF NAZARETH.** By Edward Clodd. To be had at Depository for 4/6.
- THE LIFE AND TEACHINGS OF THEODORE PARKER.** By P. Dean. To be had at Depository for 2/-.
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- PHILOCRISTUS.** Published at 12/-. May be had at the Depository for 9/-.
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- THE FAITH OF REASON.** By J. W. Chadwick. Sold at Depository, for 4/2.
- WHAT MUST I DO TO BE SAVED?** By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.
- TRANSYLVANIAN RECOLLECTIONS.** By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.
- RABBI JESHUA: An Eastern Story.** London: C. Keegan Paul & Co. The price of the book at the Depository is 2/10.
- WHAT MUST I DO TO BE SAVED?** By Colonel Robert Ingersoll. Third Edition. price 3d.
- LOSS AND GAIN IN RECENT THEOLOGY.** By Dr. James Martineau. This book may be had at the Depository for 10d; also, with Appendix for 1/2.
- POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY.** Copies at 1/- each. May be had at the Depository.
- BELIEF IN GOD: AN EXAMINATION OF SOME FUNDAMENTAL THEISTIC PROBLEMS.** By M. J. Savage. May be had at the Depository for 4/6. By post 4/9.
- THE SUNDAY SCHOOL HYMN BOOK.** Third (Revised) edition. London: Sunday School Association. May be had at Depository for 6d.
- LATTER-DAY TEACHERS.** Six Lectures by Richard Acland Armstrong, B.A. London: Kegan Paul and Co. May be had at the Depository for 2/2; by post 2/4½.
- WHY I BECAME A UNITARIAN.** By R. Rodolph Suffield, (Third Thousand). May be had at the Depository for 2d.
- THE RELIGION OF HUMANITY.** By O. B. Frothingham. Third Edition. New York. May be had at the Depository for 6/6.
- JESUS OF NAZARETH AND HIS CONTEMPORARIES.** May be had at the Depository for 10d.
- THE LEGEND OF THOMAS DIDYMUS.** By James Freeman Clarke, Boston, U.S. May be had at the Depository for 5/6.
- THE CHRISTIAN RELIGION: An Inquiry.** By Colonel Robert G. Ingersoll. Price 3d.
- REVISED TEXTS AND MARGINS.** By Dr. Vance Smith. May be had at the Depository for 10d.
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